UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

IN the death of Spurgeon, evangelical orthodoxy, strong and clear, loses its most conspicuous representative. He was opposed to nearly everything progressive and new in thought, but splendidly in earnest and nobly in league with all that was practical and vital in the old religion.

IF telegraphic dispatches are to be trusted, Dr. Martineau is "growing less and less interested in Unitarian*ism*." He never was much of a denominational man. Whether many others, who are profoundly interested in the religion of reason, and are spiritually enkindled by a dream of an universal faith—based on the law that is love and the love that is law, becoming organically potent in the building of character,—will follow in his wake; and Emerson's, will depend upon the attitude and spirit of the prominent Unitarian organizations in the next ten years. If they are to continue to withhold their fellowship officially from organizations which spiritually and intellectually they are in closest sympathy with; if they are to become a money-raising and a money-spending power, chiefly, rather than heroic leaders of men and movements, the less will those who have sat at the feet of James Martineau, Ralph Waldo Emerson, and their kind, care for the halting and distracted "*ism*" that follows the movement of thought it affects to lead. The Unitarianism that asks for a narrower basis for its work than for its thought deserves to be *neglected*.

WE do not know how authentic is an item clipped from the *Daily Press*, concerning a new way of raising membership fees in the Evolution Club of this city, but the idea is at least original. It is said the members are to pay twenty cents an hour, hereafter, for the privilege of speaking in the discussions at the monthly meetings. It looks as if the Evolution Club was troubled with that class of tiresome people termed in unphilosophical circles, bores. Whether this method will prove the line of least resistance for their extinguishment remains to be seen.

REV. JAMES T. BIXBY, author of "The Crisis in Morals," objects to an unfortunate sentence in the Sermon Department of UNITY for the issue of January 21. The preacher in that sermon simply quoted from a sentence of a reviewer, which is very much akin to that quoted by the publishers in the advertisement in these columns, and the point of the comment is identical with that which Mr. Bixby himself makes in his letter, namely: that however Spencer may have erred in some details, he still will remain the "great representative of evolution." And this principle, as Mr. Bixby urges, "must be adopted as the basis of any scientific system of ethics." In due time we hope to offer in these pages a review of this work based on careful reading.

AT last advanced scholarship and progressive thought concerning the problems of morals and religion are to find expression in a quarterly, unhampered by denominational names or sectarian allegiance. Our readers will await with great interest the appearance of the new "Quarterly Review of Religion, Ethics and Theology," to be known as *The New World*. The first number is promised in March. The names of Drs. C. C. Everett, C. H. Toy, of Harvard University, and of Dr. O. Cone of Buchtel College, are sufficient guarantees of editorial ability and breadth; while that of N. P. Gilman as managing editor is assurance that the office and typographical work are in good hands, particularly when he is to be aided in this task by the admirable publishing house of Houghton, Mifflin & Co.

THE daughter of President Harrison, has been asked to give her views on child-training, and it is easy to conjecture the lively dissent some of her opinions will arouse in the minds of our own Miss Harrison and other Kindergartners. Mrs. McKee thinks it a waste of time to try to train very young children, who "can be taught only as young animals are taught, by withholding them as much as possible from temptation, and by the sharp and swift punishment of any wrong-doing." Mrs. McKee's views on the right way to develop the love of truth in a child are hardly such as to win the approbation of UNITY readers. The youthful tendency to prevaricate and evade is, she thinks, but part of the "old Adam," in whom Mrs. McKee's Calvinistic training teaches her to believe as firmly as ever. Only by keeping the little one's mind filled with the thought of "the Christ," his displeasure with wrong-doing of all kinds, can this evil be eradicated. How much easier not only to understand but to execute are the methods of that purely experimental philosophy Calvinism condemns! Yet, in spite of these things Mrs. McKee has some very good ideas on her subject.

THE *Christian Union* has found something more dangerous than skepticism, and that is sham. It reminds its readers that "the Master never condemned honest doubt," but that there are far too many among his followers in the church, whose lives are a daily witness to their enslavement to a much more dangerous master, *viz.*: deceit. But as the creeds must bear the responsibility for a large share of skepticism afloat, so must they for the theological shams that confront us on every hand. Skepticism, however, bespeaks an honest and fearless mind at least, while the time-saving spirit in religion is more harmful than anywhere else; since his religious belief or lack of belief must affect everything else a man is or does. The orthodox world, as well as the liberal, is coming to see that no credal soundness can replace the primal virtues of honesty, the fearless search for truth on one's own behalf.

THE organization of a Southern Women's Council is one of the important signs of the times, both in the cause of woman and as an indication of the spread of liberal ideas generally. It was said that the Southern women were the most enthusiastic and even bitter defenders of the Civil War, which may be taken at least as a sign of their power of self-devotion to a cause they believe in. It now begins to look as if this sense of power was to be turned to higher uses. The Southern Council will be an adjunct of the National Council, but the peculiar condition of affairs at the South, the small part women have played in public concerns, and the social re-adjustment slowly taking place since the war, make the formation of a separate organization desirable. The movement is said to be in competent hands, and the first meeting will be held in the coming autumn at Nashville, Tenn.

A FAIR test of a gentleman, and sometimes of a man of honor, is found in the way he behaves when away from home. Many excellent people permit themselves indulgences when abroad or out of sight of those who know them, on the plea of seeing the world or getting an inside knowledge of things, which they would sternly discountenance elsewhere. We have never had much sympathy with those ministers who think they can expound the gospel better and warn sinners back to righteousness more effectually, by securing a first-hand knowledge of the vices and temptations they denounce; who, with this excuse seek the aid of a policeman and make midnight pilgrimages through the slums of a great city. We are suspicious that an unworthy curiosity forms the chief motive of such enterprises. The custom of certain travelers in foreign countries of entering into all the customs and amusements of the different places they visit is still more reprehensible. The *India Messenger*, of Calcutta, condemns such practices in the Orient, referring to an entertainment attended by Sir Charles Elliot and his party for the purpose of witnessing the nautch dance. "When will Christian Governors refuse to be entertained with nautches?" it is asked. It adds that "the slightest indication of their wishes would put an end to nautches on such occasions." It is indeed a severe reproach to the "Christianized" inhabitants of India that one of the lowest forms of amusement should receive sanction at their hands, when the better portion of the native population perceive its pernicious effects and would do away with it.

The Religious Auxiliary of the Columbian Exhibition.

A meeting of the local committee having charge of the Religious Congress for 1893 was lately held, in which the readers of UNITY can not but feel an interest. The meeting was in charge of the Women's Auxiliary, presided over by Rev. Augusta Chapin, but the time was chiefly taken up with a report by Rev. John S. Barrows, chairman of the general committee.

The report contained answers to several letters, from distinguished ministers at home and abroad, and others interested in the objects of the Congress. The first was from Hon. Justice Ameer Ali, representing the Mohammedan faith, and a member of the English Court at Calcutta. The letter expressed full sympathy and a desire to co-operate with the work of the Congress. One closely following was from the poet, Whittier, who pronounced the movement an "inspiration." Edward Everett Hale wrote: "If your Congress can teach the world that all real life comes from the Holy Spirit, they will teach it a lesson it has been gradually learning for nineteen centuries, but which it has never learned sufficiently." Mr. Gannett wrote: "Your plan will summon the most truly Ecumenical Council of Religions the world has ever seen or dreamed of." Prof. Peabody expressed the opinion that "nothing can contribute so largely to the honor of religion." Letters were read from Cardinal Gibbons, Bishop Huntingdon, Dr. Storrs, Bishop Vincent and many others.

The general plan as set forth in Dr. Barrows's report provides for two general assemblies, a "Parliament of Religions," and a "Parliament of Christendom." The objects of the first are enumerated as follows: I. To bring together in conference for the first time, leading representatives of the great historic religions of the world. II. To show to men in the most impressive way, what and how many important truths the various religions hold and teach in common. III. To promote and deepen the spirit of true brotherhood among the religions of the world, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outside unity. IV. To set forth by

those most competent to speak, what are the important and distinctive truths held and taught by each religion and by the various chief branches of Christendom. V. To indicate the impregnable foundations of Theism, and the reasons for man's faith in Immortality, and thus to unite and strengthen the forces adverse to a materialistic philosophy of the universe. VI. To secure from leading scholars representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jew and other faiths, and from representatives of the various churches of Christendom, full and accurate accounts of the spiritual and other effects of the religions which they profess, upon the literature, art, commerce, government, domestic and social life of the people among whom these faiths have prevailed. VII. To inquire what light each religion has afforded to other religions of the world. VIII. To set forth for permanent record, to be published to the world, an authoritative account of the present condition and outlook of religion among the leading nations of the earth. IX. To discover from competent men what light religion has to throw on the great problems of the present age; especially on the important questions of temperance, labor, education, wealth and poverty. X. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

Dr. Barrows was followed by Miss Chapin, who presented the needs and opportunities of the Women's Auxiliary. The work in this department is not so far advanced as might be, and the fact that the men and women are to hold most of their meetings in a common assembly obviates the necessity of as large a scheme of work on the part of the women. Their share of the labor will naturally fall under those lines which refer more exclusively to women's work and position in the church, fruitful themes which we may look to hear discussed in the broadest spirit.

In addition to work of this kind there will be an exhibit of the missionary labors of each sect and religion. A committee is also to be appointed to supervise the writing and publication of a collection of original hymns. Enough has been said to give the reader a fair outline of the work attempted by the Congress, its scope and spirit. The enterprise is in entire accord with the trend of modern thought, and bids fair to command as wide and hearty sympathy as it deserves. UNITY is sure to keep in touch with a movement of this kind, and welcomes every opportunity to help make it known to the world.

C. P. W.

Edwin C. L. Browne.

It was in the pleasant old town of Bolton, Mass., that we first met,—he, a graduate from Meadville, to be ordained over the First Church, and I, fresh from my college course, to take charge of the village academy. This was in the autumn of 1862. For the two years I remained there our daily paths ran side by side and the friendship of these thirty years began. His ministry in Bolton continued for nine years and its impress remains to-day in the loving memory of surviving age and active mid-life. When I first came West he was settled over the Unitarian church in Keokuk, and for the first two years of my pastorate in Quincy we were each other's nearest and frequent exchange. Later, he was for some twelve years or more, minister of the Unitarian church in Charleston, S. C. The more southern climate was an attraction to one whose health, though even, was never rugged or robust. Mr. Browne had also some marked qualifications for this post at a time when the memories of our civil war were yet fresh, and men of northern birth, education and sympathies, were looked upon not without distrust by the community at large.

While always loyal to his own mind and conscience he would be considerate of those who honestly differed from him, and the uniform courtesy of his manner and speech won to him personally even those who stood apart from him in their religious or political sympathies.

His ministry in Charleston was a reconciling and constructive one; therefore, with no cries of "lo, here!" or "lo, there!" but slowly creative of a freer and better spiritual atmosphere. But the post was in certain respects an exacting one, whose isolation and almost unrelieved strain through ten months of the year were beginning to tell upon Mr. Browne's strength and health; and he had decided, as he then wrote me, to withdraw from his pastorate, when the memorable earthquake shattered the beautiful church edifice and brought a work to be done which he felt he must stay to do. It was an illustration of the spirit that marked the man his life long.

The story of the church's rebuilding, and of the gifts that were made to it from the fellowship at large, is remembered by us all. The minister saw the society well recovered from its calamity and then withdrew, hoping to repair his health and failing strength in some favorable change of field.

The climate of California naturally attracted him. The new movement in Pomona was in want of a minister. He himself greatly needed complete rest for awhile, but the urgency of the case seemed to him not to admit of this; and thither he went in the hope that the new climate would of itself make a vacation of his thus continued work. But the hope was not realized. "Alas, my initiatory year here has *four* bad sicknesses; out of my pulpit one to four Sundays, each time"—he writes at the end of it. The bronchial trouble increased and his lungs became seriously affected. The physician ordered cessation from work.

In December (1890) he writes: "I gave up everything and devoted myself to giving myself whatever chance was left to me;" "I ride in the midday, and though the sun is often too hot, yet it is good to feel it penetrating and quickening all the currents of life. Riding through the vineyards by the wayside, my horse and I both forage on the vines, where clusters still hang and dry into raisins. The oranges are flushing into bronze and in some places already into gold. You can scarcely realize how strange the effect of the delicate spring green coming at this season of the year."

But the next mouth he is "housed" again and "learning what are the liberties of a restricted life."

Never was his life-work more attractive to him, never were its interests nearer to his heart as he looked out upon the field; never did he more feel that he had a gospel to preach, than now when he began to realize that the door of opportunity was closing upon him.

All this his letters reveal. But he kept up his cheerfulness, in spite of increasing pain and weakness; for his inward resources were deep. "Take care of your health; mine is well-nigh gone;" he writes, this last Christmas; "am writing in bed now, where I spend most of my time; try to get downstairs every other afternoon, to keep up some relation with the household order."

But the "downstairs" is soon beyond reach; the one room rims his outer world; then

"The casement slowly grows a glimmering square,"

and a new morning and a new world are his. This befell upon the last Saturday in January.

Mine is a friend's judgment, but it is out of a friend's long knowing of the man. One more free from all self-seeking I have never known, or one less worldly in his ambitions, aims and loves. The daily round of duty was bread of life to him, and simple friendships its wine. He was "given to hospitality;" not "minding high things, but condescending to men of humble estate;" never "wise in his own conceits." He could feed life's best from things common and near at hand. There was a singular fineness of nature in him, an almost feminine delicacy of perception and sensibility. He was appreciative of all beauty in nature, in art, in thought and its expression, and in human character and conduct.

He has written good verse, as readers of UNITY and *The Christian Register* know; and his occasional letters and articles in these papers have shown a discriminating pen. He was often singularly happy and apt in his phrase. The now oft-quoted characterization of Unitarianism as teaching "the humanity of God and the divinity of man" is attributed to him.

In commenting upon a controversy not yet old among us, he wrote: "They are tied with a word, instead of freed by a thought."

He had the gift of humor, which often lightened the burden of serious care, both for himself and his friends. He was quick to see the ludicrous side of actions and character, and could smile where another might be foolishly angry. Gentle by nature he too could be angry with just cause; and I have seen him hotly indignant at flagrant meanness and bigotry and wrong.

As a preacher, Mr. Browne was careful in preparation and gave of his best thought,—not what would be called a striking preacher, I should say, either in manner or matter, but presenting the themes of life and doctrine with a simple and natural earnestness that impressed the hearer with a sense of his own sincerity and spiritual faith. He was perhaps striking in this,—that, beyond those of most men in the pulpit, his utterances seemed to take quality and weight from the life behind the lips, in proportion as this life was known.

In the old days I could never quite detach the sermon from the man. And does not this mark in the preacher a firm and subtle force? As I now read over his letters of the last two years, they seem to warm with living breath like spoken words.

In all these last months and weeks the wife (Elizabeth Lincoln Rowe, of Hingham, Mass.,) was by constantly, and her sister had come on from the East,—the same group that made the early Bolton home. The increasing pain and weakness were borne with undiminished patience. Hope had given place to restful resignation. There was no more struggle, no more straining of the oar. The inner skies were bright as the outer faded from view, and the life that had been a ministry to many, drifted through the shadows out to the open sea and the sun-lit shores beyond.

As a telegram that Saturday night brought me word of my friend's going, I was finishing the morrow's sermon. My pen had just written of the use and power of imagination in realizing to us the unseen world, of which our life's deeper experiences are intimation and prophecy. As I read the message I thought of Gerritt Smith's words upon hearing of the death of his friend, Samuel J. May: "Heaven is more real to me now that he is there."

F. L. HOSMER.

Men and Things.

A COLLECTION of the last poems of Philip Bourke Marston, is announced by Roberts Brothers under the title of "A Last Harvest." The book has been edited by Mrs. Louise Chandler Moulton, who contributes a biographical sketch of the poet.

GEORGE W. CHILDS has presented almost his entire collection of rare prints, manuscripts, autographs, etc., valued at one hundred thousand dollars, to the library of the Drexel Institute. This is probably the finest collection in existence, and represents the work of a lifetime.

DR. ORELLO CONE'S work on Gospel Criticism, has received high praise from many distinguished sources. Prof. Andrew D. White commends its broad and scholarly tone, and says its treatment of the fourth gospel is the best he has yet seen. The *Popular Science Monthly* calls it "one of the very best contributions which rational thought has made to Biblical criticism." Dr. Heber Newton says it shows "a thorough mastery of the subject, . . . and marks an era in American scholarship."

ROBERT INGERSOLL lately delivered an address before the Unitarian Club of New York, in which he declared his preference for the orthodox hell, above annihilation. He denies that the thought of immortality came from religion, and claims that even the savage was as much of an idealist, relatively, as his civilized successor. He urged the adoption of a religion for this world, that shall help solve all the pressing problems of the day, and abolish the day when "they that do the most work have the least to eat."

A GREEK church has just been opened in this city, with a priest, T. Ferendinos, whose title is Archimandrite. He is in full charge of the church, and was appointed to his present place by the Metropolitan of the Greek Church in Athens. The officiating priest wears as robes of office a bright green gown covered with the Greek cross in red, and trimmed with gold tinsel. His headdress consists of a square black hat, seven inches high, from which hangs a black veil, which alternately hides and discloses his features as the service proceeds.

THE last number of the *Ladies' Home Journal* is gotten up on an original plan, showing the continued enterprise of that successful monthly. Articles on a variety of topics from the pens of daughters of famous people fill its columns, and an opportunity is offered for the study of heredity. We have elsewhere spoken of the article on child-training by Mrs. McKee, the daughter of our chief executive. By her side appear the daughters of Dickens, Thackeray, Horace Greeley, Jefferson Davis, Julia Ward Howe, Henry Ward Beecher, and many others. The number is one that has much solid merit, as well as curious interest.

PHILLIPS BROOKS is never more himself than when he is preaching to young men. He has preached better sermons to them than this, which is reprinted from his second series; notably the one in his last series on the unfortunate text, "A Choice Young Man." His text here is that of the city built four square: "The length and breadth and height of it are equal." Those are better proportions for a human character than for a city—and the working out of the symbol as Bishop Brooks—if we must call him so—applies it to the lineal and lateral extension and the height of life is suggestive and inspiring to a high degree.

"WE are sure it will be news to the most of our readers," says the *Independent*, "that there is in Brooklyn, No. 45 Hicks street, a Chinese hospital with a Chinese resident physician, Chinese Christian nurses, but projected and cared for by American Christians. It is hard to get a Chinaman into an ordinary hospital, and the Chinamen themselves have a prejudice against these institutions. This hospital, however, though only thirteen months old, has had sixty-two patients, and has made such an impression upon the Chinamen themselves that the Chinese merchants in New York have voluntarily given $1,330 of the $2,900 expended for its support. The resident physician is the first Chinese graduate of an American medical school. The hospital is non-sectarian, and deserves to be appreciated."

AN exchange says that there is a grim humor in that of a contributor to a San Francisco paper, who, in reply to the question, "What would be of the greatest benefit to California in 1892?" replied that, in his opinion, "The death of Bret Harte would be the most fortunate happening the annals of 1892 could record." He reasons as follows: "So long as he wields a pen, we continue wild and woolly He is a blot on our evolution, a drag on our civilization. There is no denying Bret Harte's genius, but he retards immigration. He has excellent style, but he prevents the sale of our raisins. California claret might vie with St. Julien but for 'Mr. Hawkins;' our maidens could be introduced to her Majesty but for the 'Outcast of Poker Flat.' He has accentuated our earthquakes, emphasized our aborigines, exaggerated our mannerisms, and made the 'heathen Chinee' romantic."

Contributed and Selected.

The Winter Fields.

Here waved the broad green lances of the corn,
And soft winds whispered to the bending wheat;
Light mists on silver wings uprose to greet
The golden promise of the summer morn,
Where now the barren ridges stretch forlorn,
In frozen lines tracked by the storm's white feet,
And wrapped in winter's snowy winding sheet,
The slopes whence the reaped harvest late was borne.

Now frost its work shall do, and storm and cold
A carnival of death and darkness hold;
The earth, aweary of their noisy strife,
While the north wind its frozen scepter wields,
Dreaming recalls its days of warm-hued life
In sunsets flaming o'er the winter fields.

ALICE GORDON.

Nature Illumined.

We talk of nature freely as if we knew what nature was. It is not so long since the human brain was supposed to be an entity, now it is known to be a bundle of faculties,—a kit of tools, a "dresser" full of utensils. If I have "individuality" well developed, I observe and record facts well. If I have causality, I comprehend their relevance and relations. If I am deficient in "veneration," "ideality" and "sublimity," I grovel, and my thought symbols take earthy shapes; now I bend the knee to a wooden or fleshy Baal, and now I claim in materialism a knowledge of the absolute—both grovelings gross, one sensual as the other.

There is a time to know, a time to doubt, a time to be, (pardon the pigeon Greek) "agnostic."

I have my kitchen richly stored with all kinds of utensils, to delight the sense of the most accomplished cook. I know and understand all these, and if taste so led, could prepare myself as fine a dish as any *chef*. But I do not choose. I prefer, when hunger calls, to get out my little skillet, and simmer a mess of porridge. That satisfies my craving amply; it takes little time, and—not the least of advantages, when my frugal meal is ended, I have no great array of pots and pans to wash up. There is a great happiness in being able to use paraphernalia wisely and well, whether it be of the kitchen or brain. It is also glorious to have simple tastes, to dispense with rich food,—but of all things it is magnificent, having the choice, knowing how to cook abstruse things, to think philosophy at its grandest, and yet to live simply—on herbs with love.

The life that thinks deepest is not the life that lives happiest. To *be*, this is to live. To have an ideal, and to strive for its realization. Desire is the common fate of all, self-seeking, the common aim; but, though all things are relative, there is a wise and foolish, a grand and base, a lovely and a hateful. In you and in me is the origin of co-ordinates,—and along the abscissa of love is the sole measure of perfection.

Dismiss forever the barbaric idea of a necessary personality of the infinite; of a personality simply an expansion of the crude thought person of a man. Search for your own personality; you shall inevitably fail to find one. At best, your individuality is a mystery, and that which is not mysterious is agency for action, mechanism for use or transference of energy.

Dismiss forever those absurd child fancies which call Eternity everlasting time; Infinitely, boundless space. What the equation is to mathematics, that is man to Nature.

You who would be at peace with yourself, manage your faculties—your emotions and reasonings. Temper the cold with the hot; let charity warm wisdom; let equity dilute the malice of mathematical Right, for so is justice made alive. The ideal and the practical may be breathable together, but they must be in due proportion.

I think the modern world is mistakenly trying to translate the practical into terms of the occult, and conversely the unknown into everyday speech. The best, I am sure, that reason can do for us, is to show us her own frontiers; to conduct us to the coast and there permit us to see for ourselves the illimitable ocean.

Is the death we see ahead "poured round all," only a "gray and melancholy waste?" or arriving at last upon the narrow beach shall we find it a sunlit strand, and there a bark ready to spread its sails for fresh discoveries, to explore new and nobler countries?

Perhaps I have what is called "faith," that wonderful word, most misunderstood of all human words, for I believe that life shall endure; that somehow, without a reason, somewhere, without a locality, sometime without the sequence we call time, the corruptible shall put on incorruption. I believe that the other side of the fever bed, or the swift bullet, or the saber stroke, there awaits another phase of life. I believe it, not that a priest tells me so, not that I have read it in a book, nor even that I find the analogy of indestruction in the world; but because mainly, if I have flashed in the work, if I have toiled with ardor; if I have striven well, only to die "as a light is blown out by a gust of wind at a casement" seems such a puny result for so vast a hope. If I have made myself isomeric with love; if I have hungered and thirsted, it seems to me intensely reasonable that I should be filled; that the unknown quantity in the equation, transposed to the other side, should find its fitting value.

I believe it, though I know that mind as well as matter are of the earth earthy, that of thoughts and sensation death ends all. I believe it, because otherwise justice seems somehow to have been baffled. In the universe, as in me there is, I am sure, justice. Is there not in me a Just to be just? Is there not in eternity a Just who is Justice?

Is it that we are at "the end of days," that men are so continually crying, "Lo! here is Christ," or "Lo! there?" What is truth? Nature. Then what is nature? Nothing, some say, but the dust and its empirical formulæ. Is it the body of personality? Is it a negation? Is it the literal or the concept?

There is an eternal, a divine necessity. The truth is not liberal. It has no opinions, and wrong and hate, and all evils that bite its heels, must go on its belly forever. Ethics is the arithmetic of daily life—the science of the relations of man.

Christianity is the algebra of living, where the unknown quantity of the cross is introduced to solve the great equation.

Let the humble cipher take heart, though the digits of intellect sneer at its simple faith, for its value is not dependent upon merit, but place. Christ is the logarithm of the world; the "exponent of the power to which the base must be raised." Here is nature illumined. This is the light which lighteth every man, as surely now, as beyond the mysterious sign of equality of death.

HUDOR GENONE.

Is a man overtaken with ill fortune, even a dwarf will heap injury upon him. Is an elephant caught and sunk in a morass, a frog will perch upon his head.—*From the Hindu.*

To obey the moral law has always been difficult.—*Froude.*

The Study Table.

The undermentioned books will be mailed, postage free upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

The Lost Ring and other Poems. By Caroline A. Mason. Published by Houghton, Mifflin & Co. Boston. Cloth, 12mo, pp. 194. Price, $1.25.

There is an introduction to this volume of poems, by Charles G. Ames, and it is very appreciative of Mrs. Mason's character and ability, revealing the lofty purpose and sweetness of her life. After reading it, one turns to the book with pleasant expectations which are liberally met. The nature poems are especially good, and there is a brave ring to nearly all of them. The title piece, "The Lost Ring," is not nearly so strong as some of the others, especially "A Voice for the Poor," and "The Dame and the Critic;" while "A Memory" holds a significance for all, not connected with death as its title might indicate, which would prove a help if we met it "in time."

Very familiar seem "Do They Miss Me at Home," and "When I am Old." It might be well to have become familiar with such words as these from "En Voyage:"

"Whichever way the wind doth blow,
Some heart is glad to have it so:
Then blow it east or blow it west,
The wind that blows, that wind is best.
My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom upon some hidden rock."

Or these from the pretty thing called "Child's Play:"

"And watching them I muse and muse
The while my thoughts outrun my theme
Till life and child's play interfuse,
And hold me, waking, in a dream:—

"A dream whereof the burden reads
Like this: 'God made my hand but small,
And earth is larger than my needs;
Why should I seek to grasp it all?'"

"The Four Mottoes" is a four-stanza poem built on E. E. Hale's "Look up and not down etc.," and is well written. Indeed there is much that might profitably be quoted from this neatly bound volume, the key-note of which is perhaps given in the dedicating poem, with which our review must close:

TO THE POETS.

"Reapers in God's great field of Truth
I would come after, like gentle Ruth,—
Gleaning of that ye have left behind;
Happy my simple wealth to bind.

"If ye should reckon me over bold,
Standing amid your sheaves of gold,
Do but harken the Master's call,—
'See, my reapers, that ye let fall,

'Out of the plenty in my land,
Here and there for the gleaner's hand.'
So I follow where ye have trod,
Reapers, who reap the fields of God."

J. S.

Socials. By Effie W. Merriman. Chicago: Chas H. Sergel & Co.

A little cloth bound book of eighty-eight pages given to a description of different kinds of socials, and intended as a suggestive help to churches, or other societies, who wish to raise money in interesting and inexpensive ways. It is excellent, simple and clear in description, and should find a ready sale in the many places where it is needed.

Periodicals.

THE *Atlantic Monthly* for February, 1892, contains the following Table of Contents: "The Pageant at Rome in the Year 17 B. C.," Rodolfo Lanciani. "With the Night," Archibald Lampman. "Don Orsino. IV., V.," F. Marion Crawford. "The Nearness of Animals to Men," E. P. Evans. "A Venetian Printer-Publisher in the Sixteenth Century," Horatio F. Brown. "Her Presence," Louise Chandler Moulton. "The Descendant of the Doges," Harriet Lewis Bradley. "What French Girls Study," Henrietta Channing Dana. "Home-Thrust," Charlotte Fiske Bates. "An Echo of Battle," A. M. Ewell. "A Journey on the Volga," Isabel F. Hapgood. "Studies in Macbeth," Albert H. Tolman. "The Border State Men of the Civil War," Nathaniel Southgate Shaler.

THE contents of the *Arena* for February are, briefly: Frontispiece, a very fine portrait of Herbert Spencer. An article on "Herbert Spencer's Life and Work," by W. H. Hudson, for many years Mr. Spencer's private secretary; "Danger Ahead," a discussion of the electoral college problem, by Robert S. Taylor; "The Railroad Problem," by Ex-Gov. Lionel A. Sheldon; "The Solidarity of the Race," by Henry Wood; "Hypnotism and its Relation to Psychical Research," by B. O. Flower; "Inspiration and Heresy," by P. Cameron, B. C. L.; "The Sub-Treasury Plan," by C. C. Post, author of "Driven from Sea to Sea;" "The Atonement," by Rev. Burt Estes Howard; "The Last American Monarch," by James Realf, Jr. "A Spoil of Office," part Second of Mr. Hamlin Garland's great novel of the modern West. No other great review is perhaps in such sympathy with progressive and reformatory thought as the *Arena*.

Church Door Pulpit.

Our Debt to Judaism.

READ BY HANNAH G. SOLOMON, BEFORE THE CHICAGO WOMEN'S CLUB, JAN. 20, 1892.

History is a large cloth, each nation furnishing some threads, not one of which is independent of the others yet traceable throughout. In the weaving, Israel's portion may be looked upon as one of the fundamental threads which, in combination with those of Greece and Rome, form the foundation for the beautiful design as it is unfolded by the Creator. Israel's work has chiefly been in the world of thought, influencing all nations of antiquity, preparing the roots from which Christianity and Mohammedanism have sprung, proclaiming the ethical principles by which they exist, comprehending in its philosophy the end for which modern science and philosophy are striving. For the philosophy of our time is searching for one spiritual principle. Science would show a unity of worlds, one principle at work in their development, one single germ as a beginning.

I have divided the work of the Jews into three periods, from the beginning of their history to the Babylonian captivity, from the captivity to the Christian era, from the Christian era to the present time.

The fundamental idea of Judaism was unity of the Creator, *that* the basis upon which the nation was built and kept together. This idea of unity has always existed among them, although the attributes and character of Deity, his relations to the people and to the world were subject to manifold changes, responding to the growth and needs of the people. This change of attributes did not end in Israel. Every sect of today represents some difference of opinion as to his character, the methods he adopts of making himself known, or the manner of propitiating or pleasing Him; and while religion seems to be organic in man, the divine in him seeking the divine in nature, theology shows the direction into which the strong minds lead the people. The idea of a Supreme Being must have occurred to man long before any records were kept. Whether it would present itself in a monotheistic or polytheistic form it is impossible to determine. In the earliest stages of development of which there are records in India, China and Egypt, as well as in Israel, a Supreme Power was conceived of, but not as existing alone, and all recognizing sex. In all of these nations religious thought degenerated into animal or nature worship, or atheism. The Israelites had the purest and healthiest form of monotheism, giving the Deity a soul; which expanded in time to the highest conception of Deity possible, a conception which can only be realized in its entirety by itself, by human beings according to their development, and of which science and philosophy teach some truths. The Biblical records of truth, and legend with its kernel of truth, grew from century to century placing their creation in the minds of men instead of with God; while Sinai may be robbed of its thunder and lightning, we still have the Bible, a work of revelation produced by the still small voice in the heart of the genius, making the Divine Mind as we see it in our fellow-men akin to that which we revere in the prophet, the self-sacrifice of our time the same as that of saint or martyr. Israel's legendary history differs from that of other nations in not tracing a direct line from God to ruler and people. A great distance is observed between Creator and created. In the patriarchal legends, representing their nomadic life, Abraham presents a strik-

ing picture. He refuses to worship sun, moon and stars that shine and fade, but searches after the eternal, unchangeable. In Egypt, Joseph represents a model prime minister, who from devotion to the king causes all lands to revert to the crown.

Israel's spiritual growth is so interwoven with its national, that a reference to the latter is necessary for the comprehension of the former. The birth of Israel's individuality takes place about 1500 B. C. under the leadership of Moses, who probably laid the foundation of its legislative administration. Whether he was skilled in the priestly practices or taught Egyptian knowledge is extremely doubtful. Absorbing the conquered nations a beginning for their own was made. They brought from Egypt the outward symbols of religion, their dietary laws which were excellent, and which have their origin in animal worship, also their inclination to that form of idolatry. Their political system differed from that of Egypt, recognizing no caste. The priests were merely servants of the holy ark.

The Israelites had household gods, but *El* was above all. *El*, who probably was a tribal god, was given to them as the national God. As *Jahweh* he was known to many, but both have reference to the same God, he who would give strength in battle. Israel meaning, "El does battle." With assistance in battle he combined justice, and should his wrath be incurred, defeat would follow. Moses was his representative on earth, and in that capacity was judge of the people. The assistants whom he chose in the administration of justice were also judges. His and their decisions became statutes and thus the foundation of the Torah was laid. It existed before the state; the state was built upon it. After conquering Canaan they held it with much difficulty. There the judges became the rulers. Their administration represents a period of 450 years, and the nation shows a greater degree of virtue than any other of that time. Canaanitish cult influenced Israel, and Baal was given a place. The worship of Baal was fused with that of Jahweh. The Philistine's attack caused a reaction in favor of Jahweh, and to the formation of the Nebiim, a religious enthusiastic class from which the prophets came. The prophets were of the people, not of the priests, and were only influential when some extraordinary man arose among them. Owing to the difficulty of holding the country, Samuel thought it wise to unite the families and to choose a king. Saul was anointed. Then follows the feud between Saul and David, the separation into two kingdoms until the extermination of Saul's house. The character of these kings was necessarily warlike. Judah and Jeru alem were David's creations, and so great was the prosperity of his rule that when in the troubled days the Messianic idea arose, David was chosen as ancestor. Solomon paid more attention to the consolidation and beautifying of his domain than to conquest. He introduced Oriental culture, and unless he had instituted religious persecution, necessarily allowed other religions. Baal worship became common. During this time great literary as well as religious progress took place. Writing on stone was first practised. The literature began with the "Wars of the Lord," and the "Book of Joshua" both lost, excepting some quotations in Scripture; next family reminiscences as read in Judges, Samuel and Kings; laws and decisions of the priests as in Exodus; later, the legends which date back to an early period. Solomon's poetry excepting some of the Psalms is lost, also his "History of Plants and Animals." The Torah added to its legislative character a knowledge of God, as directing man in the way he should walk.

At this time we might expect some expression of Israel's artistic capacity. There were undoubtedly many employed in the beautifying of Jerusalem and the building of the temple, but the records of this time are very scant. The national life had been too short to produce much, and most of the time had been spent in maintaining an existence. It was only after one thousand years of the state that the famous works of Greece were produced, and with the aid of the greatest incentive, religious enthusiasm. Israel had neither mythology nor Pantheon; many of her people were shepherds and herdsmen, while her most talented ones were engaged in the service of Jahweh. Those arts recognized in Temple service, music and poetry, were chiefly cultivated. The architecture was shown in the Temple, the aqueducts, the bridges and palaces, and the work was so well done that it seemed hewn out of the quarry. After Solomon's death the nation was divided into two kingdoms, Israel and Judah, the former the ten, the latter the two tribes, who alone remained true to the house of David. The prophets now had among them Elijah, a man of wonderful ability. He opposed Baal worship, insisted upon worshiping Iahweh alone.

Jahweh is removed from a political to a spiritual plane. Elijah preached one God, as revealed in righteousness. Miracles were performed by Elijah and his follower Elisha, all, we must acknowledge, at variance with our experience, as, for instance, keeping oil in the widow's cruse, restoring the dead, feeding a multitude with a few loaves—a problem easily solved by arithmetic, but with difficulty understood by a hungry multitude. These miracles were objectionable only because they were repeated and multiplied in days of rabbinical authority and early Christianity, and introduced much cumbersome material into theology, beside giving rare opportunities for heresy hunters. Elijah instituted a purer form of worship, destroyed the images. The Rechabites and Nazarites date from this time, advocating a return to Israel's simple pastoral life, and the latter abstaining from the use of wine.

The old simplicity had passed away, wealth was accumulated, a military class arose. Against the vices accompanying this mode of life the prophets thundered, foreseeing danger to the state. Amos, foreseeing Assyrian conquest gives Jahweh the place of Ruler of the Universe. The prophets foretell Israel's downfall—but not forever. The ten tribes were soon taken, and their fate, probably, was to be swallowed up among the nations. Judah, the two tribes, attained great spiritual growth during the next century. Idolatry was entirely abandoned; even Moses' brass serpent, the original faith-cure practitioner, was destroyed; these reforms were the work of Isaiah. Isaiah and Jeremiah warned Israel not to be drawn into the politics of the time; a prince would arise who would restore them to the eminence they had held, only they must have a firm faith in Jahweh and walk in his light. Isaiah was the true forerunner of Christ, laying stress upon the spirit of the laws, not the letter. He also emphasized the doctrine of fraternity. Micah, who dates in the sixth century B. C., the probable date of the Decalogue and Deuteronomy, preaches the love of God as showing itself in "doing justice, loving mercy, and walking in humility." Deuteronomy is the expression of prophetic Judaism. In spite of the warnings of the prophets the nation was again drawn into politics, captured and carried into captivity by Babylon, 586 B. C. From Elijah and his followers, especially Isaiah and Jeremiah, Jahweh or Jehovah, as we pronounce it, attained that spiritual grandeur which is his to-day. Nowhere, at any time, has a higher conception of Deity been reached, or have higher ethics been taught than in the eighth century, B. C., the result of 800 years of Jewish national life. Judaism here shows a complete phase of evolution, the development of a spiritual idea and comprehension of a spiritual purpose. To that time may be assigned the conviction of a higher inner life possible, which has given the Jews a chance in the struggle for existence, in spite of the severe strain placed upon them at different periods in this little portion of the universe called the earth. The ethics of Christianity and Mohammedanism are those of that time, and for that time the whole world owes a greater debt to Judaism than is often acknowledged, for the first step in the right direction toward humanizing the developed animal had been taken. It is an interesting fact that about this time, while Isaiah was furnishing the light for Occidental civilization, Sakyamouni was influencing that of India, giving Buddhistic democracy for Brahmanical aristocracy. The prophet sowed seeds of progression; Buddha those of annihilation.

Theocratic songs had been of very early origin, also the Book of Job which dates to the seventh century. It discusses personal merit as appealing to God and compares Time with Eternity. The poetry, philosophy and beauty of this book have never been surpassed. He who does not know it has missed one of the most powerful productions of all times. Elihu's speeches are probably interpolations. Removed from Jerusalem religion found its proper place, the human heart. The character of the people had been formed, it had a stamp of individuality. The people believed themselves the chosen people of God, the only possessors of the true religion. A thought life had been engrafted which resulted in the establishment of schools and these were large and prosperous wherever they went. They were dispersed over many lands and were favorably received, especially by the Greeks, as they readily assimilated themselves and formed a desirable element between Greek and barbarian. In Asia Minor they were especially influential and important, as there Greek thought and Judaism met. Each exercised a mighty influence on the other. Socrates and Plato belonged to the next century, and it was the belief of the Alexandrian Jews as well as of the church Fathers that Plato owed his idea of perfect good to the Jewish Scripture. Whether he did or not, it is to the discredit of neither that they agree. Persian supremacy gave the Jews the privilege of returning to their land. Many returned, but their dispersion dates from this time, a matter of choice, not necessity. To those who returned must be awarded the credit of paving the way for Christianity, of making Christianity possible. After the return Ezra collected the sacred books. These formed the Pentateuch. It consisted of three parts: El and Jehovistic, Deuteronomy and Priestly code. The two former are the same as we have them, the latter was changed from time to time to give more revenue to the priest and prominence to Jerusalem. The Jehovistic portion was the first and Northern production. It was the name Jahweh. The Elohistic was the Southern or Jerusalem version, uses El. Both texts were used by the Jehovist who combined them, and both texts are traceable throughout. Psalmody was of Davidic origin, this collection as well as Proverbs extending over centuries. Ruth dates to the fourth century, Ecclesiastes to the second. Just when the canon was closed is not certain. To this period belongs the compilation of the most potent power of civilization. Every one, whether he is conscious of it or not, has felt its power. Greece had given her ideals of beauty. Rome her contribution, the knowledge of law; but Judea gave the highest ideals, those of spirituality, of the fatherhood of God, of man's dignity as His child; to further His work was recognized as their purpose, therefore they called themselves a kingdom of priests. Ezra caused foreign usages to be set aside, even annulled marriages with foreign wives. From this time, Jewish exclusiveness began. The people became less hospitable than they had been and excluded many from Jerusalem. These built a temple at Samaria and the hatred toward Samaritans arose, thus giving code and form to Judaism, while it gave it a solidity which better prepared it for the strains of the next period, changed it from a free, unfettered, spiritual belief to a stern, hard ritualism. Sabbath was strictly observed, every defense in battle forbidden on that day.

The name of the Lord was never pronounced. Hatred of images was intense. Tradition received a place along with the written law, and on this score as well as politically the people were divided into two principal sects. The Pharisees who accepted tradition adopted the belief in angels and immortality from the Persians and opposed Greek culture; the Sadducees accepted nothing but the written law and encouraged Greek culture. Politically, the former were the people, the latter the aristocrats, and quarrels between these sects were continually going on. The Essenes were a monastic order living at a distance from the city, leading rigorous lives and excluding women. Christ and his apostles advocated their doctrines and desired to have the world adopt them. Judicial authority was vested in the Sanhedrim which was organized at the time of the return. It was composed of the elders. Their qualifications were, to be learned in languages, medicine, astronomy and astrology, also in magic and sorcery in order to be able to judge of them. The members must be pious and must be fathers in order to combine justice and mercy. The president was the Nasi or wise man. Sometimes the Pharisees were superior, sometimes the Sadducees had the most members.

Judea became the fighting ground for these sects and the assistants of Pompey having been called, the kingship was abolished, 63 B. C. Thenceforth Judea was governed with Roman assistants, and was struggling to free herself from Roman thralldom. Hatred of images was so great that her presence of a Roman eagle was enough to cause a battle. This struggle with Rome gave rise to apocalyptic and sibyline literature. This consisted of prophecies told in a visionary way and put into the mouths of the old prophets, containing a hope of a Messiah and the speedy restoration of the nation. The Book of Daniel was the first of these and was followed by many others. They date from the second century B. C. to the third and fourth centuries after. Later, the Christians adopted this style of writing.

Of all the provinces of Judea, Galilee was the most disquiet. Herod who was ruler resorted to all means to maintain himself. He had forty-five Sadducees of the Sanhedrim put to death as well as all the members of his family including his beautiful wife, Marianne, but all to no purpose. Judea was in a state of anarchy. At such a time, and in Galilee, Jesus was born. He was educated as were all the Jewish youths of that time, well

versed in Scripture so that when at thirteen years he became a member of the synagogue he was acquainted with the laws and obligations, as well as with the teachings of the principal rabbis, although he attended neither of the celebrated schools. Later, he grasped the spirit of those laws and would have unfettered Judaism from the priestly bonds that were destroying its spirituality. Theologically he was an exponent of prophetic Judaism; his prayers were essentially Jewish as were his ethics. His original work was purely social, emphasizing fraternity and equality and leading to communistic organization. His communism was not one which wishes to exchange one set of rulers for another, and desires equal division of luxury, but that which sees a blessedness in poverty and preaches a gospel of simplicity—a philosophy which the nineteenth century can not comprehend. He gave no new theology nor troubled himself with metaphysics, and living in a time when life was insecure for any one who gained a following, his death was an inevitable result.

In justice to the Jews of that time, it must be said that they had no authority over life or death, that being in the hands of Rome, and Jesus was one of the thousands of political victims of that time. The Greek gods had long been tottering. Socrates, Plato and Aristotle had rendered their thrones very insecure, and proselytes to Judaism and Christianity were numerous. The Apostles were all rigorous Jews, and all the ceremonies of Judaism were necessary before becoming a Christian. The numerous converts rendered these, especially circumcision, extremely difficult, so Paul, differing from the other Apostles in this, pronounced them unnecessary. Paul, who was probably as good a hater after his conversion as before, gave the new sect a creed, the Septuagint, which the Jews then repudiated, although the Christians remained for two hundred years a Jewish sect. The Septuagint was the Greek translation of Scripture, done at the request of Ptolemy Philadelphus by some Alexandrian Jews in the second century B. C. Had Christian or Jewish missionaries found their way into China at this time they might have claimed that land, as the Chinese were all atheists or fetich worshipers. A band of Buddhists went thither, and the story of the miraculous birth of Buddha, so similar to that of Christ, was accepted by the Chinese. At Alexandria the fusion of Greek thought with Jewish, resulted in Neoplatonism, of which Philo was the chief exponent. He traces the origin of all thought to Scripture. John's Gospel was much influenced by Philo's philosophy. Greek thought found its way into Christianity and resulted in Gnosticism; thenceforth Christianity was a product of Gnosticism and prophetic Judaism.

Judea attempted to throw off the Roman yoke and was completely defeated, 70 A. D. Jerusalem and the beautiful temple were destroyed. Josephus, the Jewish historian, was one of the prisoners of the Romans. He was allowed a copy of the law. After Jerusalem was destroyed the rabbis tried to save Judaism. The commentaries of the learned rabbis, their parables and decisions, were collected first into the Mishna, and then the Gemara, together forming the Talmud, representing a period of 800 years. There are two versions, one Palestinian the other Babylonian, Judaism having its home in Babylon in the fifth century. At first, many conferences took place between Jew and Christian, at which miracles were performed by both, both sides claiming the victory. One is told of a rabbi who had an ox brought, and when he pronounced the name of Jahweh into the ear of this ox it immediately expired. Pope Sylvester whispered the name of Christ and the ox revived. Thousands of such miracles form the earlier battles between Jew and Christian, more harmless than those of later years, when in order to save the soul, life was made extremely uncomfortable for the body. In the 7th century Mohammed attempted to teach monotheism to the Arabians, but he was forced to compromise with Arabian heathenism. He adopted the character of the Deity as well as the Biblical history of the Jews, which he had learned from some of those who had settled in Arabia. He, himself, assumed the character of Moses, aiming to be judge of the people.

In the tenth century the celebrated Kabbala was developed. It dates back to the second century and it claims to have its origin in the Scriptures and to have been taken therefrom by a cipher alphabet. It is a compound of Jewish theosophy and Persian mysticism. It contains much deep philosophy, thought and speculation, and also much nonsense. Unity is its basis. God is at once cause, form and substance of all that is or can be. It, as well as the Talmud, claimed the rotundity of the earth and its rotation, and approached Copernicus. Some of those doctrines, ascribed as original to the Hegelian school, are found in the Kabbala. Scattered over the various countries, the Jews reached eminence in every vocation especially in Spain. Inter-marriage in all classes even in royalty took place. As physicians they were particularly eminent. They brought to Spain Arabian philosophy, chiefly of Averroes. His was the philosophy of Aristotle, which had fonnd its home in Arabia after leaving Greece, where Jewish philosophers combined his philosophy with their own. Chief among these was Saadias, one who stands as a model of wisdom and morality. Thus they gave Aristotle to the West.

In the middle ages, the Jews were persecuted by Islam and Christianity. The stories of these persecutions must ever stamp those eras as barbaric, and are a blot upon the history of humanity which covers even a great part of our own time. These persecutions generally took place when the coffers of the church or state were empty, and although the lower orders of the church generally favored them, the popes and bishops did not; the former with few exceptions vigorously protesting against, the latter often sheltering them in their palaces.

Under the feudal system they were regarded as chattels, sometimes given as dowry to some lady. Every slight pretext warranted an attack upon them. They were forbidden to own or till the soil, liable to be plundered at any time. The immense taxes levied upon them rendered the possession of much money absolutely necessary. At the same time taking interest was forbidden by the church. Thus greed and avarice were developed. To possess much money in order to purchase life, was the only way of living. Marriage and the number of children were restricted, yet such was the position of women that their virtue remained unsullied. In spite of all these circumstances, that period of their existence produced hundreds of poets, philosophers and scholars and many fine commentaries on Scripture. It is impossible to mention more than those men who have had universal influence.

Among those families who were obliged to renounce Judaism for Islamism when that religion swept over Spain was that of Maimonides. He was born in Cordova in 1135. He left Spain for Africa and finally reached Egypt where he became court physician. He was considered the greatest physician of his time, as well as one of the greatest philosophers—giving opinions worthy of the nineteenth century. His chief philosophical work is the result of his study of Scripture, Kabbala and Greek philosophy, principally Aristotle. He believed in progress and that development would lead up to pure spirit, going to the gates of Spencerian philosophy. As a moral and religious character he is second to none in history while his influence on Spinoza is felt in the whole philosophical world.

In the twelfth century the Jews were expelled from England, their valuable libraries being confiscated. From one of these, Roger Bacon obtained much valuable information. Other countries soon excluded them and they took refuge in those where political disquiet allowed them opportunity of residing. The banishment of the Jews from Spain took from that country a mental and moral strength which she has never regained.

In the seventeenth century we find in the Netherlands the man who is declared by Goethe and Hegel to be the father of modern philosophy, Spinoza following Descartes of whose philosophy he was the best student. He substituted unity in his Jewish premise for Cartesian dualism. His pantheism is monotheism, recognizing God in everything, all forms of existence being but modes and limitations. This power lives in everything, its own goodness creating a necessity for creation. He considered man utterly incapable of comprehending Deity, but the love of God as the greatest happiness. In Christ he recognized a being who realized the nearness to the Creator and the consciousness that it was possible, in spite of all environments to lead a pure, blameless life, thus being in reality a son of God. Spinoza was the father of that critical investigation of the Bible which has led to much enlightenment, realizing that no amount of honest investigation can harm what is good and true. His influence upon Goethe, Kant and Hegel, on Fichte and Schliermacher, was great, all-absorbing or changing his system into their own philosophies. The study of Kabbala, Scripture and Maimonides gave the essence and direction to his thought.

In the eighteenth century Moses Mendelssohn acquired a place in philosophy. His chief work treats on the immortality of the soul. His friendship with Lessing, for whose Nathan he served, as well as with other celebrated men, caused a kindlier feeling to exist toward the Jew. Men were astonished to find, among the down-trodden race, one so capable of discussing the greatest questions of the day. "He can not be a Jew," was the universal comment. That he was, proved that the soul-life had been marching on. Inquiry for the original text of Scripture arose, of which the Jews alone had been the conservators.

The men named have led in philosophy and have given direction to the work of all philosophers. They are representative, but considering the size of the nation it must be admitted that none has better done its share in civilizing and advancing mankind than has Israel, or has any produced greater minds. In music, the only art which can not be called imitative, the Jews have been especially successful. The position of women among them was always an exalted one. She was the priestess of the home, yet allowed a position in the state when occasion arose, and wherever Jewish influence was felt woman's condition was improved.

Glancing at Christianity, we have first Paul, then the Fathers and the scholastics, all emphasizing the marvels of Christianity. Luther came, a modern Isaiah, and although he would have burned the Jewish books, yet he extracted the Jewish element in Christianity, and Protestantism is the result, the triumph of prophetic doctrine over the Greek gnostic element. The spirit of liberalism, of Protestantism, the works of Rousseau and Voltaire, and most of all of the American Constitution, made itself felt in the life of Israel, and great activity in literature resulted, rather national than racial.

When the walls of the Ghetto fell, Israel ceased to be a race. In France the Jews became Frenchmen, in Germany, German,—the state first, then the church. Had the race remained pure, which it is not even in a single branch, it would to-day, instead of showing in every field of activity the highest types, be at the head of civilization, the result of a thought life dating from centuries before the Aryans had left the forests of Europe.

The Jews are found in all countries, where they range in the same classes as do the other inhabitants, rich and poor, ignorant and cultivated. Many have distinguished themselves as musicians, some as financiers, some as statesmen, others as authors or philanthropists. The vices of the Jews are those of the time or country in which they live. Greed and avarice are not distinctly Jewish. They are universal and are the result of the luxury of our time. Usury is practiced by the wealthy of all nations, but very little capital being invested which does not realize a large interest on actual value. It will exist as long as men must borrow to pay card or jewel debts, court and army expenses, or as long as an idle class lives on the industry of a poor one. Socially the Jews are content when they have the privilege of sending their children to schools, and although in some cities they are prevented from cultivating their heels they consoled themselves with those of other creeds than theirs, who suffer exclusion abroad, where the word "parvenu" is applied to all who have brains enough to carve a way instead of choosing the proper ancestors.

The solution of the prejudice still existing against them is that it is a positive form of that which exists in a negative one toward mankind, having in their case the pretext of racial difference. Our neighbor, whom we love, must be a near blood relation. This is proved by those terrible inequalities that exist, allowing one man to amass a fortune of $100,000,000, while actual necessities are lacking to others. That every man is not his brother's keeper, and that our consciences do not trouble us while we wait for time to solve great social questions, show us how great are the limitations of our century. Christ's social efforts are still very far from realization.

When we consider the vast influence upon civilization of art and music, the amount accomplished by religion is disappointing, for ethically considered, Judaism, Christianity, Mohammedanism, Buddhism, are all good. They have all the doctrines of faith and love, of hope and charity. But as in the material world evolution is slow, so in the world of spirit; and many, perhaps millions of years must elapse before "the kingdom come upon earth."

The love of man toward animals as some of God's creatures, as well as the lives of devotion and self-sacrifice of many, prove to us that we are keeping the right direction—that begun centuries ago by the small nation in the desert. Theology is but a small portion of our make-up. Our point of view depends upon the prejudices of centuries, upon childhood's sentiments and our personal experiences. From any history or religion each may find answers to the questions of his soul, all striving to show man his place in the Universe

and his relations to the Deity and to mankind; while the great lights given to each give us the hope that by whatever path we climb, life may be so lived that the steps need be few until we rest in the bosom of the Father.

Notes from the Field.

Boston.—The course of "Lowell Lectures" on "Evolution of Christianity," by Dr. Lyman Abbott, has strengthened "new orthodoxy," startled old orthodox conservatism, and aided materially a broad church hope. The current phrase applied to the essay is, "Taken the foundation from under all the church dogmas except the simple Unitarian beliefs."
—Rev. S. R. Calthrop gave an admirable lecture on "The Prophets," in Channing Hall, Saturday, January 23; preached at the Church of Disciples on Sunday, the 24th, and spoke at the meeting of the Ministerial Union on the following Monday.
—The Monday Club, Feb. 1, discussed the ever old, ever new topic, "Pastoral Work."
—Rev. Chas. R. Weld, of Baltimore, preached at King's Chapel, forenoon and afternoon of Sunday, January 31.
—Rev. Thos. R. Slicer lectured January 30, to the Sunday-school teachers and other listeners, in the Channing Hall course, on "Between the Testaments." Mr. Slicer has gathered much material for his forthcoming book on the period of Jewish history from B. C. 400 to Jesus' time, and will give an essay well worth publishing in full.
—Rev. Edw. A. Horton assumed the duties of secretary of the Sunday-school society, February 1st. Rev. H. G. Spaulding and family have already started westward.
—The month of January has tallied the usual many local conference gatherings in Massachusetts. Several conferences regularly make quite large contributions for local missionary work in their quarterly meetings.

Olympia Wash.—Rev. N. P. Hoagland writes: The women workers of the Unitarian society, in addition to the work of a Christmas Bazar and a series of popular sociables, have also been giving considerable attention to the wider field of letters. They have written to their sister societies throughout the United States inviting acquaintance, and soliciting interest in their aim to furnish the new church which is to replace the old one destroyed by fire.
—We got into our new church for a social gathering for the first time last night. The basement only was occupied as the upper part is still unfinished. The sociable consisted of a well-rendered programme and refreshments. The choir sang, the pastor gave a word of welcome, and others made contributions of wit and song. Both large parlors were filled. . . . A modest contribution of ten cents each from ten or more members of the societies addressed, was asked for as an earnest of interest in a common work, where assistance just now would be of the utmost economical value because of its timeliness. About one-tenth of the letters sent out have already been responded to, and in a manner that has strengthened the hearts and quickened the spirits of our workers. The kind words add a double value to the dollars received. Each contribution will help us the sooner to be in a helping condition ourselves. All responses should be addressed to Mrs. Geo. F. Stone, Pres. Women Workers, Olympia, Wash.

Jamestown, N. Y.—Rev. Dr. J. G. Townsend has resigned the charge of the Independent Congregational Church of Jamestown, and will retire for the spring and summer to his country home, taking charge (on Sundays) of the Unitarian work in Youngstown, O. Dr. Townsend had returned to his old charge at Jamestown, after several years' absence, with strong hopes of remaining there for some years to come, but his strength not proving quite adequate to the demands of the large parish, he has withdrawn from it, much to the regret of his many friends who have looked to him as their minister for so many years. Their love and affectionate interest will follow him to his retirement, and his friends throughout the Unitarian fellowship will unite in the hope that he may soon be fully restored to health and to the work of the ministry. The parish he leaves in Jamestown counts some "four hundred families directly in sympathy with it, many of whom are influential and wealthy," and offers a fine field for the coming minister. We understand that immediate steps are being taken to supply the vacant pulpit.

Denver, Col.—The Year-Book of the First Unitarian Society of Denver, makes a bright and hopeful showing for the Society for 1891-92. The financial exhibit shows all debts paid and balances on hand in each department of the church work, amounting in all to the goodly sum of $566.37. The total expenditures for the year were $8,648.66. The Liberal Scandinavian Society of Denver, all English speaking, make the First Church their headquarters, and attend its services.
—The fourth annual report of the Charity Organization Society of Denver, of which the Unitarian minister, Samuel A. Eliot, is the President, is an interesting document of fifty-five pages. The president's report shows that over 10,000 cases have been cared for at the Central office during the year, all "at an expense to the community of about $40,000. Of this sum $22,562.25 has been distributed to the societies by the trustees of the Charity Fund. The remainder has been obtained through the private resources of the co-operating societies," (fourteen in number). "Nearly half of this remainder is to be credited to the Catholic institutions. . . The adoption of the principles of scientific charity has thus proved not only an immense advantage to the poor and unfortunate, but also an incalculable relief to the tax-payers and citizens of Denver."

W. W. U. C.—About sixty ladies of the branch of the W. W. U. C. met at the Third Unitarian Church February 4th. The luncheon was served at the usual time, after which the literary exercises were opened by the president. After listening to the report of the secretary, and a talk from Mrs. Perkins in regard to the Women's meeting at Sherwood, the motion was made and carried, that the Chair appoint a nominating and programme committee. Mesdames Jones, Wanzer, Brownell, Temple and Dowd for nominating committee. For programme committee, Mesdames Perkins, Woolley, Wilkinson, Russell and Gould. The papers, three in number, on "Channing and His Time," were then listened to, Mrs. Delano speaking upon "Channing's Early Religious Life," showing how thoroughly the deep religious instinct was born in him, and commenced to develop in his character when very young. Mrs. Warren gave an interesting paper on "Sparks' Ordination Sermon." Mrs. Anderson closing with the "Growth and Results of the new movement in Channing's day." A very animated discussion followed. Adjourned to meet April 7th, at All Souls Church.

MRS. HORACE H. BADGER, *Sec'y.*

Alameda, Cal.—The First Unitarian Society of Alameda, Geo. R. Dodson, pastor, publishes a neat announcement card, on the reverse side of which we are told when and where the secretary and treasurer, Mr. Geo. H. Murdock, and the minister may be found, and this further word, "Strangers and visitors always welcome. The Articles of Association of this Society are as follows: *First*, We, the undersigned, form ourselves into the First Unitarian Society of Alameda. *Second*, The object of this Society is to promote intellectual, moral and spiritual truth, and in all ways to promote the philanthropic and charitable activities of Alameda. Those who are in sympathy with the aims of the Society are invited to become members by signing the roll."

South Evanston, Ill.—The Unitarian movement of South Evanston, which was inaugurated a few months since by the Secretary of the Western Unitarian Conference, has been fortunate in securing the services of Rev. J. V. Blake, of Chicago, who since January 1st has had entire charge of the services. By the help of an afternoon train Mr. Blake reaches there every Sunday afternoon in good season for the Sunday-school and preaching services, and we hear of a growing interest and enthusiasm, and audiences that crowd the single room in which the society has for the present housed itself.

Topeka, Kas.—Rev. W. G. Todd has been obliged to resign the pastorate of Unity Church, Topeka, Kas., on account of the condition of its finances. This obliges him also to give up his weekly preaching at Salina of the same state, and both places will be cared for by Rev. Enoch Powell, the state missionary. From the *State Journal* of Topeka we learn that Unity Church passed warm resolutions of regret at the sundering of relations between pastor and people, emphatically stating that it had not been brought about by the doing, or failing to do of anything on the part of the pastor.

Chicago, Ill.—We have received the monthly announcements of the Liberal Holland congregation for the month of February. They announce two services for each Sunday, one at Meyer's Hall, cor. Halsted and 63 streets, Englewood, and one as heretofore at Ruehl's Hall, cor. Blue Island ave. and 18th streets. "*Jeder is Welkom.*" The Englewood service is a new missionary venture from which good results are hoped. Mr. P. Van Wanroy is the present leader of the society.

Minneapolis, Minn.—Prof. James K. Hosmer, of Washington University, St. Louis, has been appointed Librarian of the Minneapolis Public Library and will, we understand, enter upon his new and important duties April 1. The transfer of Professor Hosmer to Minneapolis will be a valuable accession to the Unitarian ranks of Minnesota and the northwest.

Grafton, Mass.—The installation of T. Ernest Allen as pastor of the Unitarian church of this place, occurred Feb. 3. Rev. M. J. Savage preached the sermon and Rev. Grindall Reynolds spoke the words of the installation prayer. The charge to the pastor was given by Rev. Calvin Stebbins, and the right hand of fellowship by Rev. Lewis G. Wilson.

Philadelphia—Mr. William M. Salter delivered his first lecture before the society of his new adoption in St. George's Hall, Sunday, February 7, speaking on "The Place of Aspiration in the Moral Life."

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Mon.—Having to live in this world, how to live greatly is the question for us.

Tues.—Forever at the head of the universe there is an awful spiritual power.

Wed.—The first condition of a worthy life is to be able to live honestly.

Thurs.—Conscience does not sleep.

Fri.—For *the truth* the believer has the testimony of his heart.

Sat.—The poet is the heart of his age, and his verse expresses his age.

—*Froude.*

Two Dorothys.

A little maid with downcast eyes,
And folded hands and serious face,
Who walks sedately down the street,
Her dainty dress all smooth and neat,
Each curl and ribbon in its place;

A dove-like maid with brow demure,
Beneath her bonnet's shady brim,
Who quiet sits within the pew,
And gravely reads the service through,
And joins in every hymn;

The sweetest maid that could be found
From Cuba to the Bay of Fundy;
A flower, the loveliest that springs,
A saint, an angel without wings,—
That's Dorothy on Sunday.

A little maid, in breathless haste,
With glowing cheeks and tangled hair,
Who races up and down the street,
And with her skipping, tripping feet
Is here, and there, and everywhere.

A saucy maid, with cap askew
Upon her rumpled yellow curls,
With twinkling feet and chattering tongue
And breezy skirts about her swung
In swift, ecstatic whirls;

The merriest maid that ever shocked
The servile slaves of Mrs. Grundy;
A bird, a spark of dawning light,
A romp, a rogue, a witch, a sprite—
That's Dorothy on Monday.

—*Margaret Johnson, in St. Nicholas.*

Ramona's Namesake.

It would have warmed the heart of "H. H." to have met what I came upon one morning here. Walking on the outer limits of the town, where houses were few, but orange groves many, I saw a commonplace but interesting group; an elderly man wheeling a baby in its carriage, a larger child trotting beside. He had stooped to comfort the little one, who had been frightened by a dog running past, and the little yellow head was close held to the grandfather's white beard, with such gentle, such patient little endearments that it touched me, as coming from one of his age and rugged appearance. Some flowers I had been gathering diverted the baby's thoughts to pleasure. I saw the old man was a soldier and, I thought, French. Proudly he answered, "Ach, no! German. But a soldier, yes." A stiff leg told of real service. Children and man were both dressed in the blue cotton stuffs of South Europe, and thrift and neatness marked the small group. The man had a delightful look of composure and content. It was quite clear that he took his life as he had taken his military duties—to be gone through with cheerfully and without question. He was only part of a great organization, and did his alloted task as best he could, not with the questioning and discontent, which wastes strength and hinders others.

I knew the neighborhood, and got from the men at work some oranges, which pleased the little ones and made the smiling grandfather open out to me as we moved slowly under the grateful shade of the old, time-seasoned pepper trees.

"Yes, it is a pretty baby. The mother she left it with me. The girl is a good girl and kind, and works well in the house and helps with the boy. But baby loves grandpa best, and when the telegram came from Mexico to say that he had the fever and would die, I say to my daughter, 'Go. I will take care of baby and the boy, and the house and garden. But go. You may never see your husband again.' You see he was a railroad engineer, and he had a good offer to go to Mexico. He did want to find work here. But when a man is poor he must go where the money is. And my daughter she went and stayed with him. Now she can come back, for he is dead.

"When she gets back she will say again, 'Father, let us go back to the old home.' Her sisters they never wanted to go back. They got married to Americans, and live in Nebraska. But always my daughter thinks of the home in Alsace."

"She has the German heart," I said, "and her baby has the German blue eyes like corn-flowers. Is its name Gretchen?" I ventured to ask.

"No, a stranger name, Ramona."

"Ramona!" I exclaimed.

"Yes, Ramona (the blue eyes smiled up at its name.) My daughter read the name in a book which some friend loaned to her, I think. She said: 'Father, this is the story of a good, poor girl. She lost her home too, then, because she was poor; strong men and the hard law pushed her life about. She had many sorrows. I will name my baby for her, 'Ramona.'"

And "Ramona" it was, and is!

—*Ladies' Home Journal.*

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VII.—THE RELIGION OF GREECE.

(b) Aspects of Nature Personified.

LESSON XX.

1. Among the earliest personifications we should expect to find the most striking phenomena, or those which connected themselves with man's help or harm. We have already referred to Fire as Hestia. It is also thought of with Hephaestus.

2. The Earth, as Gasa: its productiveness as Demeter.

3. The Sea, as Oceanus, and its power as Poseidon.

4. The all-embracing Sky, as Ouranos, and in higher form, Zeus.

5. The Winds, as Boreas, Zephyrus, etc.

6. The Dawn, as golden and rosy Eos, whose tears were the dew.

7. The Sun, as Helios, driving across the sky, or Apollo. The moon as Selene or Artemis. The Rainbow as Iris.

8 Dryads of the trees. Oreads of the mountains. Naiads of the streams. The offerings made to them.

NOTES.

The origin and relationship of the gods, as finally formulated in Greek mythology, may be pretty fully learned in the Theogony of Hesiod.

Yet Mr. Gladstone says: "Homer was the maker, not only of poems, but also in a degree never equalled by any other poet: 1. Of a language. 2. Of a nation. 3. Of a religion." His influence has caused the Iliad and the Odyssey to be often spoken of as the Bible of the Greek religion.

Certain animals had a sacred character. Snakes were suggestive of mystery. The eagle was a symbol of Zeus, the deer of Artemis, horses of Poseidon, the swan of Aphrodite, and the owl of Athene.

The bear, the mare, and the goat, were held sacred in certain localities, each having been the nurse of some famous foundling. There was a bear cult, brought from Arcadia or the Athenian Acropolis.

Swallows and nightingales were cherished, while the sheep, hog, and bull were used for sacrifices of expiation.

The feeling for nature was intimately bound up with the worship of the Eleusinian mysteries.

Prof. Louis Dyer sees "a reminiscense, or a glorified survival of the ancient worship of Dionysius and Demeter, at the altar where the bread and wine given" in the Christian churches. In the wine, the yearly passion and resurrection of the god were remembered; while in the bread, the communion of mercy and democratic equality was celebrated.

The Greeks often watched myths, danced or played in pantomime. This served to fix the forms of them (often distorted from their original shape) in the public mind.

The vulgar never believed in any universal power or god. Local divinities, like the tutelar saints of the Church of Rome, suited their comprehension better.

Rites and ceremonies antedate and outline all creeds. Beliefs change, while practices continue unmodified.

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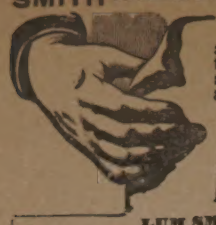
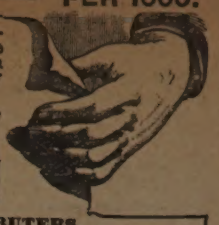


* * PRINTER'S INK, a weekly journal of large circulation, in commenting on the new "Circular Distributing" business, inaugurated by Lum Smith, (see his address at the bottom of this page) says: "The distribution of circulars and samples has come to be quite an industry by itself. Advertisers who are not satisfied, as of yore, to send announcements to addresses taken from some old directory, now engage agents to do the work for them. This field is by no means thoroughly covered as yet, but new agencies for distributing circulars are rapidly being organized." "COME IN ON THE GROUND FLOOR."



A THRIVING BUSINESS RAPIDLY DEVELOPING

LUM SMITH'S HERALD IS THE ONLY PAPER PUBLISHED THAT REACHES ALL FIRMS WHO EMPLOY CIRCULAR DISTRIBUTERS.

AROUSE ALL ADVERTISERS AND THE PEOPLE OF YOUR COUNTY.

AT THIS SEASON of the year, when millions of people are looking for attractive books, household goods, etc., for both profit and pleasure—when the whole world seems to be in a liberal spirit—in all parts of the country, a fine opening is presented to unemployed men and women who may wish to secure work as circular distributers or bill posters, at a trifling expense of a small advertisement. Thousands of manufacturers and dealers are waiting an opportunity to catch the eye of the people in this great and busy season of rejoicing when all go forth to admire and be admired, when their purse strings are lightly drawn and all are in a humor to spend money wisely and otherwise. This is the harvest time for all who will engage in any kind of agency business, or in the circular distributing business. There is not a live business house anywhere that is not anxiously waiting an opportunity to bring its products before the people, and there is no other season so favorable to accomplish this object. Energetic circular distributers can make big money by following up the resorts, conventions, fairs, baseball matches, and every attraction that draws popular crowds. Send in your announcements at once, as per prices quoted below and insure yourself as the representative of this new industry, in your county.

This department of THE HERALD is just starting. Very few counties and towns in the United States and Canada are yet heard from or represented below. Every person, therefore, who desires to establish himself or herself, or their children, in a permanent and profitable business, should send an advertisement for publication, under this heading in our immense 16-page HERALDS, which will reach, **next issue, three hundred thousand readers.** The price for publishing such cards in both the AGENTS' HERALD and PUBLIC HERALD, monthly, is according to the advertising rates at the top of next column. The 33 "ads." below, 1 to 14 lines each, are numbered 1 to 33.

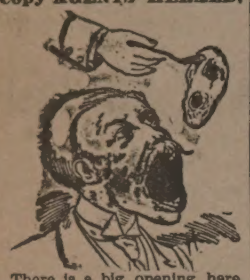
SCHEDULE OF ADVERTISING RATES TO CIRCULAR DISTRIBUTERS ONLY.

Lines	1 TIME	2 TIMES	3 TIMES	6 TIMES	12 TIMES
1	$ .75	$ 1.20	$ 1.75	$ 3.00	$ 5.00.
2	1.20	2.00	2.80	4.80	8.00.
3	1.80	3.00	4.25	7.20	12.00.
4	2.40	4.00	5.50	9.60	16.00.
5	$3.00	$ 4.80	$ 6.75	$12.00	$20.00
6	3.25	5.50	7.50	14.40	24.00
7	3.50	6.00	8.50	16.00	26.00
14	6.30	10.00	14.00	27.00	50.00

The cash must always accompany the order, and in no case will we deviate from the foregoing prices; neither will we accept offers of trade or service in payment for such advertising. Therefore those who make such offers will but lose valuable time in awaiting a reply, and may miss an issue that would pay them tenfold. Do not waver nor delay, but forward the full amount at once, for the space you wish to occupy. In this connection we would strongly urge that all those who use one inch (14 lines, $6.30 one month) or more space would do well to have their portrait published in their advertisement. The cost for engraving a portrait one inch deep from a photograph (to be sent us) will be $3.00 extra. A duplicate electrotype of the portrait will be sent to the advertiser to use in connection with his circular advertising, free of charge. A portrait attracts attention, and dealers having circulars to distribute like to see the likeness of such as work for them.

The Circular Distributing business requires only a small advertisement in THE HERALDS to start the business, and parents will do well to start their boys in it. See specimen letters, published elsewhere, received from gratified circular distributers and their employes. We have received hundreds such testimonials. Ladies can engage in the business employing others to do the distributing.

Send for Free Sample Copy AGENTS' HERALD.



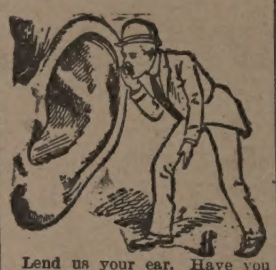
There is a big opening here. The Circular Distributers to be advertised in THE HERALD next month will open up new territory and cover all they undertake with a snap.

TURNER'S FALLS, MASS., Dec. 29, 1891.
MR. LUM SMITH, *Dear Sir*—Enclosed find postal note for $2.40. Please continue my four-line advertisement as a distributer of circulars in THE HERALD. It pays tip-top and brings in a host of letters, and just the kind of work I want.
Yours truly, D. M. BOWMAN.

WILLIAMS, ALA., Dec. 23, 1891.
LUM SMITH, Esq., *Dear Sir*—My little four-line, $2.40, advertisement in Dec. HERALDS, as a distributer of circulars has already brought me fourteen answers from firms who want circulars distributed.
Yours, M. B. VOGEL.

EAST NEW MARKET, MD., Dec. 20, 1891.
THE AGENT'S HERALD.
DEAR SIR—I received the Dec. HERALDS today containing my 8-line, $1.60 advertisement as a circular distributer. In the very same mail I also received five letters and one postal for terms for distributing circulars. Any distributer thinks that advertising in THE HERALDS don't pay let them read this. Yours, etc., W. P. ANNEY.

Send for Free Sample Copy AGENTS' HERALD.



Lend us your ear. Have you heard about the Circular Distributing Agencies, now being organized by THE HERALD?

Send for Free Sample Copy AGENTS' HERALD.

Even a fool can strike a match, but you cannot elsewhere strike as energetic Circular Distributers as the next issue of THE HERALD will introduce to all firms wanting circulars distributed.

CUBA, N. C., Jan. 6, 1891.
MR. LUM SMITH, *Kind Sir*—My two-line, $1.20, advertisement in the Dec. HERALD is paying me largely. Please insert the enclosed advertisement in the Jan. HERALDS at once.
J. J. BLANKENSHIP.

NEW ORLEANS, LA., Dec. 28, 1891.
LUM SMITH, Esq., *Dear Sir*—In a few days I will send you cash to continue my advertisement as a circular distributer, only larger space. I don't think that I can afford to keep out.
E. F. BOURDIN.

Send for Free Sample Copy AGENTS' HERALD

The next issue of THE HERALD will contain the advertisements of Circular Distributers throughout the U. S. and Canada who will go through and around the world, distributing circulars. If you wish to share in the profits you must send a small "ad." as a circular distributer at once.

A Special Messenger leaves the Falls P.O. every 15 minutes with ALL of LUM SMITH'S Mail in a locked pouch. Distance to finish's Office, two blocks.

Publishers, Patentees, Manufacturers, etc., are daily requesting us to supply the addresses of reliable circular distributers, bill posters, etc. Brunn's success is marvelous, and will open up in 200,000 HERALDS next issue, to be mailed to business firms, a new, profitable and permanent business to one man, woman or youth in every town and hamlet in the U. S. and Canada. "The early bird catches the worm." We want a few such "ads." as Brunn's to start with in this month's MAMMOTH editions of the Agents' HERALD. Brunn paid $2.40 to insert 4 lines, June '90. He began during summer. That ad. paid then; is paying yet. He has been kept constantly busy, employs three men to assist him, clearing *on their labor* from $10 to $15 a day distributing circulars at $2 per 1000 for many firms who saw his ad. in the HERALD. It costs every firm at least $10 in postage alone to mail 1000 circulars. **You** advertise to **hand them** out on streets, R. R. cars, boats, houses, offices, country roads, etc., for $2 per 1000. Ten firms may each send you 1000 at the same time, making 1000 packages of 10 each, for distributing which you would promptly receive $20. ½ in advance, ½ when work is done. A saving to each firm who employs you of $8 per 1000. **Parents** make your boys a present. Start them in this growing business. Begin this next business before some one in your county gets the start of you. "Come in on the ground floor." *You* can superintend it *only*, and get boys to do the actual work. 4 lines as (Brunn's) below in 200,000 HERALDS costs $2.40; 3 lines as (Foster's) below $1.80; 2 lines as (Best's) below $1.20; cash or postage stamps. Instructions free to **such advertisers only.**

BRUNN nails up signs, distributes circulars' papers, sam., etc., throughout Black hawk and surrounding counties. Charges moderate. Address. W. H. BRUNN, Waterloo, Ia. 9

33 Sample "Ads." And Prices Below.

The advertisements numbered 1 to 33 below, each appeared in the last issue of THE HERALDS, at prices quoted below. If you wish to join this happy prosperous band send a small ad. at once for insertion in the next issue of LUM SMITH'S HERALDS.

1 line advertisement costs 75 cents; see No. 18.
2 line ad. costs $1.20; see Nos. 5, 16, 20, 24, 25, 26, 27.
3 line ad. costs $1.80; see Nos. 2, 3, 4, 7, 9, 11, 13, 14, 21
4 line ad. costs $2.40; see Nos. 1, 6, 8, 10, 12, 17, 19, 28, 29, 30, 31, 33.
5 line advertisement costs $3.00; see No. 1. 8, 22,
6 line, advertisement costs $3.25; see No. 15.
7 line advertisement costs $3.50; see No. 23.
14 line, advertisements, see No. 32, cost without your portrait $6.30; or including cost of engraving from photograph and inserting your portrait, $9.30

Scrutinize these 33 advertisements, see if any one of them are from your town, County or State. Select the style of advertisement which best pleases you, or alter any one of them to exactly suit you. Then forward advertisements with cost price in cash, stamps or postal note to us, and we will insert your advertisement in both AGENT'S and PUBLIC HERALDS at once, and do all we can to **"boom"** your business. Not one person is advertised below from either of the states or territories as follows: Alaska, Cal., Colorado, Conn., D. C., Idaho, Ind. Ty. Ky., La., Mont., Nev., N. H., N. M., Oklahoma, R. I., S. D., Tenn. Wash., Wyo., Canada or any foreign country. Instructions **how best** to conduct the business, prices to charge, etc., will be sent only to such persons as send us an ad. with cash.

ALABAMA HAS 66 COUNTIES.

I DISTRIBUTE Circulars, papers, sam. etc. in this and adjoining counties. Montgomery and Birmingham, two large cities, are the nearest points here. Work done throughly and fairly Satis. guaranteed. N. KORTUM, Selma, Ala. 1

ARIZONA HAS 11 COUNTIES.

Circulars, Samples, etc distrib. $3.00 per 1000. Sign painting, Bill post. etc. Prices reasonable. S. A. LOWE, Globe, Arizona. 2

ARKANSAS HAS 75 COUNTIES.

ALL kinds advertising dist'd throughout Prairie and adj. Counties. Char. mod. ROBERSON BROS. & CO., De Valls Bluff, Ark. 3

DELAWARE HAS 3 COUNTIES.

I Distribute Cir. and samples, nail up signs promptly through New Castle Co. G. W. DICKERSON, New Castle, Delaware. 4

FLORIDA HAS 45 COUNTIES.

CIRCULARS, papers, samples etc. dist. at reasonable rates. E. B. YOUNG, Callahan, Fla. 5

GEORGIA HAS 137 COUNTIES.

J. H. DUKE, Stellaville, Jeff. Co., Ga., is the Ga. cir. dist. and Solicits a trial from all. Will dist. at all expos. and fair grounds. Send for terms. J H DUKE, Stellaville, Ga. 6

ILLINOIS HAS 102 COUNTIES.

BILLS POSTED Circulars dist. work guaranteed. $3.00 per 1000. WM. T. KELLY, 754 Van Buren St., Chicago, Ills. 7

INDIANA HAS 92 COUNTIES.

HELLO We dist. advertising matter of every descrip., post bills, and nail up signs through Northern Indiana. Addres's. for sale. Char. very reasonable. HOOSIER DISTRIBUTING AGENCY, L Box 306, Kewanna, Ind. 8

IOWA HAS 97 COUNTIES.

NAIL up and paint signs, dist. circulars, papers sam. etc. at $3. per 1000 in Osceola and surroun'g Counties. Add. E. E. SPENCER, Sibley, Iowa. 9

KANSAS HAS 106 COUNTIES.

DEWEY Dist. circulars, papers and samples thro. Butler, Sedgewick, Sumner and Cowley Counties, Kan. Correspondence Solicited. Add. A. E. DEWEY, Latham, Kan. 10

MAINE HAS 16 COUNTIES.

ALL kinds of advertising dist. throughout Kennebec and adjoining Co. $3.00 per thousand. ALBERT PEIRCE, Waterville, Me. 11

MARYLAND HAS 23 COUNTIES.

HONY Nails up signs, dist. circulars, papers, samples, etc. through Queen Annes and adjoining counties. Charges Moderate. Add. J. H. HONY, Templeville, Maryland. 12

MASSACHUSETTS HAS 14 COUNTIES.

CIRCULARS etc. distrib. Bills posted, signs nailed up in Plymouth Co. Prices very low. G. W. Bumpus Jr., E. Wareham, Mass. 13

MICHIGAN HAS 84 COUNTIES.

CIRCULARS Papers, etc. distributed thro. S. W. Mich. $3. per 1000. Work warranted. Add. C. DUNHAM, Lawton, Mich. 14

MINNESOTA HAS 80 COUNTIES.

HAWLEY
Distributes circulars, samples, cards, etc., at $3.00 per 1000. Nails up signs, postsbills at moderate rates First class work guaranteed. Best references. M. L. HAWLEY, Audubon, Minnesota. 15

MISSISSIPPI HAS 75 COUNTIES.

ALL kinds of adver. distributed at $3.00 per 1000 thro. Jackson Co. C.M. Scott. Moss Pt., Miss. 16

MISSOURI HAS 114 COUNTIES.

CASTLEMAN dist. circulars, papers, samples, etc. thro. Boone and surrounding co. at $3.00 per 1000. Cash or postage stamps Eugene Castleman, Brown's Station. Mo. 17

CIRCULARS dist. W. D. Lancaster, Columbia, Mo. 18

NEBRASKA HAS 89 COUNTIES.

SIGNS NAILED UP
And cir. distributed in this and surrounding Co's. Fred Suhler, Lincoln, Lancaster County. Neb. 19

NEW JERSEY HAS 21 COUNTIES.

PETTY nails up signs, dist's cir. papers, sam. Charges moderate. F. D. Petty, Cranbury N. J. 20

NEW YORK HAS 60 COUNTIES.

POST BILLS, Distribute cir. samples, etc., and furnish reliable adds. throughout Erie, Niagara and adj Co's. G. H. GLEBER, Buffalo, N. Y. 21

NORTH DAKOTA HAS 54 COUNTIES.

TAXPAYERS ADDRESSES. I will furnish a correct list of all the resident taxpayers of this (Steele) County with their P. O. address for $1.00. About 900 names. C. GOPLERUD, County Auditor, Sherbrooke. N. D. 22

NORTH CAROLINA HAS 96 COUNTIES.

NAMES and **Addresses**, printed, of 8000 taxpayers of Raleigh and this Wake Co., for $2 per 1000. Will give city or Co. separate. Papers and cir. distributed $3 per 1000. Circulars mailed for 50 cents per 100. Ref. Prest. Northern Bank of Ky., Cashier City Nat. Bank, Lexington, Ky. Thomas & Ogburn, Raleigh, N. C. 23

OHIO HAS 88 COUNTIES.

CIRCULARS, papers, sam etc. dist. at $3 per 1000 cash with order. J. SYRON, Blakes Mills O. 24

OREGON HAS 31 COUNTIES.

WASCO COUNTY I will plaster with adv'g matter Names for sale. WM. RAGDALE, Dufur, Oreg. 25

PENNSYLVANIA HAS 67 COUNTIES.

I Dist. cir. and papers in Monroe and 4 adj Co's., at $3 per 1000. J. A. Transue, Paradise Valley, Pa. 26

SOUTH CAROLINA HAS 35 COUNTIES.

CIRCULARS or papers distributed at $3.00 per 1000. T. C. DAWSON, Monk's Corners So. Ca. 27

TEXAS HAS 245 COUNTIES.

GIBSON Nails up signs, $5. per 1000. Dist. cir papers, samples, etc. $3.00 per 1000 throughout Vanzandt and surrounding counties. B. F. GIBSON, Wise, Vanzandt Co. Tex. 28

UTAH HAS 24 COUNTIES.

MOYER **NAILS UP SIGNS,** Distributes cir. throughout Southern Utah and Nev. Charges moderate. JOHN MOYER, Lock Box 10, Beaver City, Utah. 29

VERMONT HAS 14 COUNTIES.

CIRCULARS Pamphlets and light matter dist. at $3.00 per 1000. Books, newspapers, magazines and samples. $5.00 per 1000. Throughout Caledonia Co. HENRY DEER, Denville, Vt. 30

VIRGINIA HAS 100 COUNTIES.

VILTH & CO. Distributing Agency. We will dist. cir. papers, samples, etc. Money collected and bond given for Norfolk, Virginia, and vicinity. Add W. R. VILTH & CO., 71 Bank St., Norfolk, Va. 31

WEST VIRGINIA HAS 54 COUNTIES.

H. S. SWISHER.
No flies will get upon the advertising matter which you send to me for dist. I do work with too much speed for that. Cir. sample cop. dist. in Hamp. Hardy, Morgan, Grant and sur. Cos. of W. Va. $3 per 1000. Over 10.000 $2 per 1000. Bills, posters, signs, etc., put up at reasonable rates. Send on your work. References furnished. Send to South Branch Depot, Hampshire Co., W. Va. 33

WISCONSIN HAS 68 COUNTIES.

PRATT **NAILS UP SIGNS,** Distributes cir. papers, etc. throughout Outagamie and surrounding Co's. Charges moderate. Address E. M. PRATT, Appleton, Wisconsin. 33

"Does the Business Pay?"

NEWPORT, VT., December 25th, 1891
MR LUM SMITH, *Dear Sir*—Find cash for inclosed advertisement, two insertions. I dare not have a very large ad. this time, for I have just caught up with my orders, secured by past HERALD advertising. The circular distributing business is booming in this section, and if any distributer should doubt that the HERALD can secure to him plenty of circulars to distribute, let him try even a two-line, $1.20 ad. one month in THE HERALD
Yours truly, L. E. THAYER

KIRKLAND, TEXAS, Feb. 3, 1891.
MR. LUM SMITH, *Dear Sir*—I enclose $25.00 for my advertisement in the Feb. HERALDS. I have made $75.00 distributing circulars already from having my 22 line, $10.00 advertisement in the Jan. HERALDS. If $25.00 is not enough, please write me what is and I will immediately forward it. I expect to put in a full page before long. GEO. W. HARE.

SCHROON LAKE, N. Y. Feb. 17, 1891.
EDITOR HERALD, *Dear Sir*—The circular business is certainly destined to be a great industry, opening up a new channel of employment to worthy people. Distributers should persevere in advertising until they get a permanent business established. They who advertise only once cannot expect the best results. Yours respectfully, A. A. YOUNG.

ADAVILLE, IOWA, Feb. 6th, 1891.
MR. LUM SMITH, *Dear Sir*—Enclosed find $4.00. Please continue my four line advertisement as a distributer of circulars, etc., in THE HERALDS for the Feb. and March issues—four lines, 2 months, your price $4.00. Yours truly, G. WARD.

PARADISE VALLEY, PA., Dec. 31, 1891.
LUM SMITH, EDITOR HERALD, *Dear Sir*—I have had very fair results already from my advertisement as a circular distributer in your December HERALD.
Very Respectfully, JOHN A. TRANSUE.

SARDIS, W. VA., Dec. 23 1891.
EDITOR HERALD—I believe success is mine, if I continue to advertise as a circular distributer in THE HERALD'S. C. R. OGDAN.

REMEMBER, we **positively** will not insert such small "ads" for anyone unless cash accompanies the order. Under no circumstances can we be induced to deviate from the above rules, nor will we in **any way** furnish information about the business except to such as prove by a small ad. in THE HERALD that they are legitimately engaged or ready to engage in distributing circulars. Addresses of firms who want circulars etc. distributed, will not be furnished to persons who do not advertise. THE HERALD will shortly send out to 1000 distributers, 1000 packages of 5000 circulars each, equals 5,000.000 of our own circulars for distribution and for which we will pay cash, but, they will be sent only to such distributers as shall have advertised in THE HERALD.

L. LUM SMITH, PROP'R AGENTS' HERALD PUBLIC HERALD, 142 SOUTH 8TH ST. PHILA., PA.

THE WOMAN'S TRIBUNE.
A weekly journal devoted to the interests of women and to current affairs. The only woman suffrage paper in America contributed to by MRS. ELIZABETH CADY STANTON, the president of the National American Woman Suffrage Association. Her reminiscences are now being published in it. A real live all-around periodical, readable by every member of the family. Price $1.00 per year. Five weeks on trial for ten cents. Address Clara Bewick Colby, editor and publisher, Beatrice, Neb. Published in Washington, D. C., during sessions of Congress.

MR. KNAPP'S HOME SCHOOL,
Plymouth, Mass. 12 boys. 25th year. H. B. Learned (Harv.), Head Master. Mrs. Knapp, Principal.
POWDER POINT SCHOOL.
Duxbury, Mass. 22 boys. Laboratories.
Frederick B. Knapp, S. B. (M. I. T.) Principal

HAVE YOU WRITTEN ME yet? Better write today, if you haven't. See my larger illustrated advertisement in the first issue for this month, of this paper. I undertake to teach any fairly intelligent person of either sex, who can read and write, and who, after instruction, will work industriously, how to earn $3000.00 a year in their own localities, wherever they live. I will also furnish the situation or employment. Easy to learn. I teach you **FREE.** All ages. Sure success for every worker. Full particulars **FREE.** Why not write to-day? Address at once, **E. C. ALLEN, Box 10001, Augusta, Maine.**

Hulbert Bros. & Co. St. Louis, Mo.
Artistic Metal Workers
Brass, Iron and Wire Office work. Railings, Crestings, Settings, etc. Everlasting Cemetery FENCES. Shipped everywhere. Agents wanted. Write for Catalogue and Estimate.

Boys or Girls who have any Snap can make plenty of spending money by selling Eggs and raising Chickens, whether in the City or on a Farm. THE STANDARD POULTRY BOOK **Price 25 Cents.** Gives all the latest ideas on Poultry Raising and how to make it pay, or sent free for 2 Subscribers at 25 cts each. This Illustrated Agricultural Paper gives information of all U. S. Gov't. Land also describes every State and Territory, and the World's Fair THE WESTERN WORLD, Chicago

A BEAUTIFUL CRAZY quilt of 500 sq. in. made with a pack of 60 splendid silk pieces, assorted bright colors, 25c.; 5 pks. $1. Agts. Wanted. Lemarie's Silk Mills, Little Ferry, N. J

RELIEF FOR LA GRIPPE SUFFERERS.
HOT SPRINGS, ARK.
justly celebrated for its fine hotels, delightful climate and charming mountain scenery, offers greater advantages to sufferers from LaGrippe than any of our noted southern pleasure resorts. It is reached only by the St. Louis, Iron Mountain and Southern Railway. Elegant Pullman Cars on both day and night trains. For an illustrated pamphlet descriptive of Hot Springs, time tables, rates of fare, and all information, address JOHN E. ENNIS, D. P. A., Missouri Pacific Ry., 199 Clark St., Chicago, Ill., or H. C. TOWNSEND, G. P. A., St. Louis, Mo.

BLESSED BE DRUDGERY—A sermon by W. C. Gannett, 2c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.